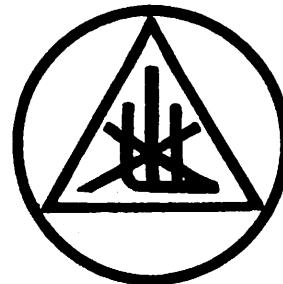


the
Beacon



November 1965

The Beacon

A magazine of esoteric philosophy, presenting the principles of the Ageless Wisdom as a contemporary way of life.

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THE LIFE OF GOD

AS we approach the Christmas season of peace and goodwill and the end of the year designated by the United Nations as International Co-operation Year, it is clear that the increased crises and international tensions during 1965 have thrown into sharp relief the urgent need for active co-operation and right human relations. As our editorial theme for this issue of the *Beacon* magazine, therefore, we want to quote the final paragraphs of the book *The Rays and the Initiations*:

'The theme of the living consciousness of the planetary Logos is forever and unchangeably the great Hierarchy of Being, that chain of life in which the smallest link is of importance, and the greatest link is related to the smallest through the electrical interplay of spiritual energy. There is naught, from one important angle of life, but Hierarchy, linking sun with sun, star with star, solar system with solar system, planet with planet and all planetary lives with each other. The major keynote of every single planetary initiation, even to the very highest, is relationship. What other qualities may be revealed to the initiate on other paths we know not, but the goal of all endeavour upon our planet is right relations between man and man and between man and God, between all expressions of divine life, from the tiniest atom up and on into infinity.'

'From the standpoint of our planetary evolution, there is naught but love, naught

but goodwill and the will-to-good. This exists already, and its true manifestation is nearer today than at any time in planetary history.'

'From stage to stage, from crisis to crisis, from point to point and from centre to centre, the life of God progresses, leaving greater beauty behind it as it moves through one form after another and from kingdom to kingdom. One attainment leads to another; out of the lower kingdoms man has emerged, and as a result of human struggle the kingdom of God will also appear. The bringing in of that kingdom is all that truly concerns humanity today, and all living processes in mankind are bent towards preparing each individual human being to pass into that kingdom. The knowledge that there may be greater manifestations than even the kingdom of God may be inspiring, but that is all. The manifestation of the Kingdom of God on Earth, the preparing of the way for its great Inaugurator, the Christ, the making possible the externalisation of the Hierarchy upon Earth give us each and all a fully adequate task and something for which to live and work, to dream and to aspire.'

'May light and love and power shine upon your ways, and may you in due time and with as little delay as possible stand before the Initiator and join the ranks of those who actively and consciously love their fellowmen, work as reconstructive and regenerative Energies and forever SERVE.'

We live by the life of God. Let that life flow in 'more abundantly' upon us and we shall become, as Christ became, living centres of radiant energy for the service of the world. Probably what may happen will be better physical health, because we shall not be so preoccupied with ourselves. Freedom from self-centredness is one of the first laws of good health.

from *FROM BETHLEHEM TO CALVARY*, p. 210

Penetration into the Plan of God

by Djwhal Khul

Careful study of the energies available as the planet passes through the fields of influence of the various signs of the Zodiac will help the server of humanity in his endeavours.

WE have seen that Cancer is the sign of instinctual life, and that Leo, the intellect or mind became part of the individual man's equipment. This intellectual awareness is the result of a slow evolution of the instinctual nature which, when it has reached a certain stage of development, came under the direct influence of the Hierarchy of the planet in a new way, and then, under the stimulation of energies from the planet Venus, a fusion took place which resulted in the emergence of individual self-conscious man. Gradually, as the aeons have slipped away, the instinctual nature has receded steadily into the background or below the threshold of consciousness, whilst the intellect has become more and more dominant and an increasingly potent factor. In Scorpio the mind is released into full governing activity. This release takes place in two stages:

Stage 1 — Wherein the intellect becomes dominant and powerful and controls eventually the emotional nature.

Stage 2 — Wherein the intellect is illumined by the light of the soul.

In dealing with probationary disciples and with ordinary humanity, the servers of humanity would do well to remember these two stages and not confuse them as they attempt to aid those who are in one or other of them. The emphasis is laid upon the struggle of the personality to release itself from the grip of lower desire in the first case, and in the second to release itself from surrounding world glamour which is revealed when soul light is thrown into it, via the

reflecting and illumined mind. In stage 1, the power of the trained reasoning and rationalising mind is called into activity by the soul; in the other, the illumination of the soul must pour into the mind and is then reflected, like a searchlight, on to the astral plane.

This takes place upon the Probationary Path and is called the *experience of the disciple in the depths or the valleys*.

In Sagittarius, the intellect which has been developed, used and finally illumined, becomes sensitive to a still higher type of mental experience and to this we give the name of intuitive perception. There come flashes of light upon problems; a distant yet possible vision of attainment is seen; the man begins to climb out of the depths to which he has descended in Scorpio and sees ahead of him the mountain in Capricorn which he knows he must eventually climb. He walks no longer in the dark, for he sees what he has to do and he therefore makes rapid progress and travels 'fast upon the Way'. He 'flies from point to point, searching for the arrows which he has discharged'. He has, figuratively speaking, to dismount constantly from his white horse, the developed and purified personality, and find where the arrows of intuitionist aspiration will take him; he travels upon the 'wings of the soul' (note the relationship to the winged feet of Mercury, the messenger of the Gods) and becomes, in his own personality, himself the winged God: Mercury, as you know, governs Gemini, the polar opposite of Sagittarius. This he does until he has established a balanced relationship between the personality and the soul and can function as

either at any desired moment with equal facility.

This takes place upon the Path of Discipleship and is called the *experience of the disciple upon the plains of Earth*, for the path between the pairs of opposites runs straight and level, leaving the depths of personality experience and the heights of soul experience, at this point of development, on either side.

In Capricorn, the initiate learns to realise the meaning of the growing light which greets his progress as he climbs upward to the mountain top. The flashes of intuition with which he is becoming familiar change into the blazing and constant light of the soul, irradiating the mind and providing that point of fusion which must ever be the 'fusion of the two lights, the greater and the lesser light' to which I referred in *A Treatise on White Magic*. The light of the personality and the light of the soul blend. Upon this I need not enlarge, as nothing I could say would be more than it now is, the theory of initiation. This takes place upon the Path of Initiation and is called the *experience of the mountain top*. All are needed, the depths, the plains and the mountain top. . . .

Nearing the Path

The man who is nearing the path of discipleship or who is already a disciple, pledged or under observation, will profit much from a deep and systematic study of this sign (Sagittarius). I would suggest that the student bear in mind the position of this sign. Scorpio stands midway between two

signs of balance or equilibrium, Sagittarius and Libra. Libra marks an interlude or a notable point of balance before the strenuous testing and trial of Scorpio. Sagittarius marks another point of balance which follows after that testing, for the Archer has to acquire and hold a steady eye, hand and stance prior to firing the arrow which, when rightly directed and correctly followed, will carry him through the portal of initiation.

In studying Sagittarius, it becomes obvious that one of the major underlying themes is that of direction. The Archer is guiding his horse towards some one specific objective; he is sending or directing his arrow towards a desired point; he is aiming at some specific goal. This sense of direction or guidance is characteristic of the enlightened man, of the aspirant and disciple, and this is a growing recognition; when this faculty of sensitive direction is rightly developed it becomes, in the early stages, an effort to identify all soul and personality activity with God's Plan, and this is, in the last analysis, the ordered direction of God's thought. There is no true direction apart from thought, and I would have you remember that thought is power. This is a statement upon which all disciples should ponder, for they can achieve no real comprehension of the direction of God's Plan unless they work with a phase in their own lives which is subject to their own mental direction. Then and only then, can they understand.

from A TREATISE ON THE SEVEN RAYS,
VOL. III, pp. 179/181, 189/190

At this time in the history of the world and its periodical salvaging from conditions which are wrecking the current civilisation, it is necessary that aspirants grasp the fact that that salvaging process must be carried on under the Law of Sacrifice, and that only a relative outer unity can be at this time achieved. Not as yet is the vision seen with a sufficient clarity by the many servers to make them work with perfect unanimity of purpose and objective, of technique and method, or complete understanding and oneness of approach. That fluid, perfect co-operation lies as yet in the future. The establishing of an inner contact and relationship, based on a realised oneness of purpose and soul love, is magnificently possible, and for this all disciples must struggle and strive.

from A TREATISE ON THE SEVEN RAYS, Vol. II, p. 106

Part I

Psychic Pressures and Growing Pains

A. J. Rydholm

... Man has by no means a monopoly of intelligence. He now knows a great deal about intelligence, but his comprehension in the fields of primary energy, subjective causality and universal law are as yet limited. Spiritual energy and law, so-called, are quite disregarded.

VAUGE feelings of insecurity and fear of what the future may hold are universally distressing aspects of life on earth today. While outwardly traceable to the uncertainties, complexities and rapid changes in values, attitudes, expectancies and discoveries in all departments of life, these changes and uncertainties are essentially expressions, or effects, or secondary manifestations induced by deeper primary causations pulsating on subjective levels. Consequently they lie behind the veil of ordinary objective cognition. These force currents, mundane, psychic and spiritual, are agitating the consciousness of mankind. They are being experienced as pressures, in patterns that are today highly confusing and disturbing to a humanity dreaming, in considerable measure, of material well-being and complacency, indifferent to the need for self-discipline and the assumption of responsibility as important ingredients in the kind of social conscience without which true democracy cannot survive on earth.

Pressures will find outlets, especially when they reach the intensity they have reached today all around the globe. Where they find creative outlets and are utilised to express active goodwill, helpfulness, understanding and tolerance in human relations, life on earth is well served. On the other hand, pressures can generate blind, emotionalised rebellion against the existing order of life, of society, of government, of education, of economic conditions. With little or no comprehension of the deeper meaning and purposes of life and of the processes of unfoldment of the human consciousness, which no public and educational institutions seem to be dealing with successfully, such rebellion

easily finds expression in contempt for law and order, in stubbornly wilful or delinquent behaviour, or in violence.

There is a powerful drive within man towards idealistic expression, a sixth ray manifestation. This spiritual energy has stirred and tested men's emotions and minds for several thousand years. It has been, and still often is, confined to narrow visions, to sectional and nationalistic aims, with a more or less fanatical insistence that such narrowly conceived ideals offer the remedy for practically all human ills. Where outright malice and selfishness are not the motive, the sincere, but single-minded, idealist tends to become self-righteous and belligerent.

At the same time, the world is not without expressions of a higher, more universal and inclusive idealism. The ideal of the brotherhood of man claims many advocates today. An impersonally oriented goodwill activates many minds and hearts in all lands. Internationally minded groups and individuals are aiding many of the more unfortunate groups and members of the human family.

Historically viewed, these are the still scattered but unmistakable and highly significant responses to the stimulations incidental to the advent of a new cycle in mankind's evolution. These developments and concepts have taken hold in the human consciousness during the last several generations, to the point where a powerful groundswell is now sweeping the earth, affecting all nations, races, groups and individuals in one way or another. Outwardly, the promptings, or the secondary causations, are generally identified with the pain, misery and privations suffered by the greater part of humanity during this

century torn by wars and by economic and racial upheavals.

The terrific pressure of events, aided and abetted from subjective levels of life, has released forces formerly bottled up or latent within man. Men, as never before in modern memory, are striving to free themselves from the shackles of a past which has outlived its usefulness. This universal and healthy evolutionary drive for freedom, not immediately apparent as such to most people and appreciated as a growth factor, takes on many guises. Beneath it all lies a world-wide spiritual hunger, recognised or unrecognised as such, which the great traditional and orthodox institutions of our day know not how to meet adequately, constructively and equably. But men are more flexible than the institutions they build for themselves as guides to life and conduct. Mankind is weighed down by its institutions, economic, governmental, religious, psychological, philosophical, like the snail by the house on its back. For some time the house has offered protection and security of a kind to which men feel they must continue to cling. But this tendency constitutes a definite hindrance to the expansion of consciousness during a transition period, such as we are living in today. A new and loftier edifice, rising into the soul realm of man and planet, is to take the place of the old.

Spotlight of Publicity

Meanwhile, the spotlight of publicity is usually focused on the more dramatic occurrences in the trouble areas around the globe, hiding from view the good that is being accomplished; in some cases negating it, at least temporarily.

Without benefit of the things of spirit which seem to be viewed as outmoded notions by large segments of the general public in the West, and which are officially frowned on or suppressed by the atheistic dictatorial governments, particularly in some parts of the East, ideals striven for naturally concentrate in large measure on the material-physical sides of life. While these have an important place in a balanced civilisation, of themselves they do not offer the salvation yearned for by mankind. No doubt, many people are aware of this. But, being rather

hopelessly caught in the complex machinery of the present-day commercial-economic order of life which has become the master of man, rather than his servant, they know not which way to turn. The application of true religious principles in daily life, and the cultivation of character values, are considered by many as obstacles in the competitive race for material status and mundane success.

Where there is less militancy in the individuals' temperament, pressures can impair physical health and bring on neurotic conditions. It is estimated by some that half of western mankind is neurotic. People, disturbed in body or mind, find their way to physician or psychiatrist. It is then generally assumed that the patient is sick. In a technical sense he is sick; but this is essentially a surface indication of an important evolutionary emphasis on internal growth at this time, designed to lift man over a concretised barrier to a more enlightened view of his very purpose for being.

We have reached an important dividing line in the unfoldment of our constitution between the awareness served by our present limited sense perceptions and the extension of these perceptive faculties into a more occult dimension where belief and faith in the existence and superiority of spirit will be resurrected on a higher turn of the spiral than was the case in the past when belief was largely blind and highly emotional. Men are becoming more scientifically minded and demand more reasoned presentations and explanations of the nature of spirit and divinity.

Inasmuch as this higher dimension of consciousness lies beyond the present sense band, it lacks acknowledgement by the average modern, sophisticated, practical man with agnostic leanings. His reason seems to tell him that what cannot be proved by three dimensional means does not exist. He tries to rationalise every phenomenon down to the familiar physical-material level of understanding. Although he is already dealing with etheric and astral manifestations in science and in psychology, he still tries to prove to himself that life is spontaneously generated out of and sustained in matter, *per se*, as a

consequence of some fortuitous chemistry of particles, the ultimate formula of which he still hopes to discover by clouding up the retorts in his laboratory. Nevertheless, science is surely and inevitably moving closer to a new dimension of insight, with a significant breakthrough appearing to be not too far away.

Barrier in Consciousness

The barrier in our consciousness we are meant to hurdle, coincides with the planetary transition from one sidereal age to another, from Pisces to Aquarius. The overlapping effect of the two at this time contributes to the world confusion, the general discontent, the doubts and the questioning of all established things and conditions. Planet, nature and mankind are closely related. Man is a microcosmic correspondence of the larger planetary and solar structures. The Piscean influence pressured man into developing certain faculties, talents, temperaments and capacities which are complementary to that influence. For centuries these grew slowly, interspersed with lapses of near-inertia and long periods when knowledge and inquiry were suppressed by ruling authority, especially in Europe. At other times the world witnessed a tremendous upsurge in human aspiration, thinking and aesthetic appreciation. The sciences and the arts received a significant boost during such periods as the *renaissance* and following the reformation. The newly freed human spirit began to soar, particularly along mental lines, re-asserting much of the thinking of the earlier classical Greek period which somewhat preceded the Piscean age.

As the end of the Piscean cycle draws nearer, the panorama of mankind's performance in all fields of endeavour is sliding past its astounded and fearfully fascinated outer vision at an accelerating rate of speed. Much that remains undone, but needs to be cleared away to make room for other factors that need to be set up before the full Aquarian energies can take hold, is receiving extra heavy pressure. This stepped-up stimulation is what everyone feels. Because of the general ignorance concerning this constructive, though complacency-destroying, evolutionary phenomenon in life on earth today, men are inclined to assume that something has gone

terribly wrong. Vague fears of impending disaster, and of the likely total destruction of humanity and its civilisation, have taken over. The general disregard of man's potential inner resources which could give him real security if recognised and cultivated, fosters the feeling that there may be no tomorrow. So, the whole attention is directed to the obvious and the immediate, to the gratification of the material-physical side of life's desires and demands. Comforts and conveniences are not to be scorned. They are designed to provide greater leisure and opportunity for the unfoldment of a broader intelligence and for the pursuit of the higher aims of spirit.

Important changes and transmutations in orientation on all levels of human activity, thought and feeling are meant to be made, from religion to materiality. Men are not yet easily moved to make voluntary changes while things run tolerably well, as they do in much of the western world at this time. Therefore the increased pressures behind the scenes to promote changes more forcefully become acute. Viewed from the sidereal aspect, and from the position of mankind's considered readiness to align itself constructively with the influences of the coming new age, this is an imminently propitious time for significant changes.

Pressure is upsetting in direct proportion to man's resistance to it. If he would let go, following the intuition which he has, though he calls it conscience at this time, he would welcome the added vitality surging within him, direct it into creative channels, and appreciate the potential benefits that would open up new, inviting and intriguing vistas of life's larger meaning and purpose. He would rediscover his rather neglected God on a higher level, more acceptable and more in line with his present state of scientific mentality and status in evolution generally.

Does it seem reasonable that the Almighty could have been so wrong in what we call his creation on this speck of dust in the cosmos, ready to give it all up as a bad job by letting mankind destroy itself, after having gone as far as it has? It must be admitted that a good deal of what is worth preserving and nurturing is to be found in

the human temperament today. Man is not all bad. We merely stress the bad, leaving the good largely unmentioned, in our dramatic appetite for sensationalism and a seeming penchant for self-punishment at this particular time. The whole psychology of the present time, which indeed involves the whole planet and its kingdoms, may perhaps be better understood as being the result of the culminating pressures welling up to the surface of life with unusual force, and exposing the festering subconscious deposits in humanity's collective structure prior to releasing and dissipating them. If humanity would recognise this it could become its own psychiatrist, unaided by God yet, no doubt, smiled on by him.

Purposed Destiny

It would appear more reasonable, and certainly more constructive, to cultivate the belief in a universe ensouled by infinite wisdom and divine benevolence, moving toward a purposed destiny, even though this may be quite beyond our present ability to comprehend fully. Surely, the immensity of the visible wonders of the universe alone, and the precision with which its unnumbered parts move through space, should induce in the thoughtful, well-disposed and open-minded person an awesome respect for, and faith in, some infinitely greater intelligence than ours. It might quiet disturbed nerves to feel that a great universal sovereign Power, ruling all things and conditions by just and good law, knows what it is doing. Since even we little ones have a mind with which to think about these matters, to weigh them, and to seek answers, would it not be eminently reasonable to assume that greater, maturer minds also exist who have merely preceded us in the timelessness of evolutionary progression?

The fundamental law of analogy, underlying all of creation, would indicate that we are potentially capable of ascending in consciousness to successively higher states of knowledge and, in time, to that wisdom which transcends knowledge, no matter how scholarly. We are learning many things, not all for our highest good, but we do have a choice. The element of growth is incontestable within us and all around us everywhere

in nature.

Where does intelligence spring from? What mysterious element transmits it? Could not energy be its own transmitter of intelligence, being then intelligent energy or energised intelligence? Energy and intelligence are hardly separable when we see them operating even in the tiny atom. What forms the crystal in ever repeating lawful geometric patterns when conditions are just right? What causes an atom to explode when ministered to by man's scientific mind if directed to that end, yet whose powers may equally be directed into channels that are beneficial to life on earth? What makes the atom respond, changing from one condition of existence to another? It does not disappear. It merely changes its form, its composition and its expression. Is it too far-fetched to say that it is the native intelligence inherent in the atom which responds under certain deliberately set-up conditions? As far as we may judge, it was locked in the atom since the dawn of creation. Man has now found means to release a fraction of its total potential. Naturally an atom of plutonium expresses its intelligence in its own way. Man, a larger and more complex atom, or aggregation of atoms, can express his intelligence in many different self chosen ways, not as yet always well-chosen.

Can all these wonders be purely automatic, mechanistic? They are automatic in the sense that certain laws are apparently obeyed without deviation. But there has to be a certain intelligence even to obey a law. Only man is sufficiently self-willed to disobey the laws that are designed to govern him and his conduct. And this places man in a unique position on the ladder of evolution. It is not body that is evolving. That period lies far behind us now. The physical body is the one perfectly fashioned part of the human constitution so far. It would reasonably be capable of living in health for several times the present life span, if it were not interfered with by the penetrating glories of a still destructive emotionalism and by intemperate mental demands and attitudes. Its life would merely be subject to the slow but normal fatigue due to friction of its closely packed atoms, as is the case with all dense matter.

Even metals fatigue in time. Rocks fatigue, erode, crumble, becoming top soil, in the wise planning of nature's economy. Incidentally, this would indicate where the major attack on man's diseases should take place in the future. The psychosomatic viewpoint is evidently a step in that direction.

Certain Refinements

However, certain refinements and sensitivities will continue slowly to modify bodily structure as need arises. Bodies will become progressively more attenuated as we move on into the future. At the same time, something infinitely greater is unfolding in man, depending, however, for its destined quality and nobility on the rightly motivated integration of the three lower bodies. This is consciousness, the very reflection of divinity in the microcosm, man, the image of God.

So, man has by no means a monopoly of intelligence. He now knows a good deal about intelligence, but his comprehension in the fields of primary energy, subjective causality and universal law, are as yet limited. Spiritual energy and law, so-called, are quite disregarded.

Intelligence, energy and universal law are the great scientific trinity doing God's bidding in unison, so to speak. This trio is responsible for everything that is and lives, and that forever seems to move from somewhere to somewhere else, yet not only in space measured by distance. In quality and in type of expression all things seem forever to move and to grow from lesser conditions to greater conditions, little step by little step.

If it had not been meant for us to grow in knowledge we would, no doubt, have been allowed to remain part of the animal kingdom, ignorant and stagnant, still mooing at one another rather stupidly while contentedly munching grass in the meadow. But man can go far beyond the rather prosaic and thoughtless munching act. He can appreciate the beauty of meadow and flower, of nature's invigorating scents, of mountain and sky and stream, of the melodious trickling of brooks, the happy songs of birds, even of the fury

of wind and storm and the swift moving of clouds. He can evaluate and think about these and a thousand other things at will and by choice. He can convert much of what nature placed on this planet for his judicious use so as to ease the burdens of physical existence. By these faculties which are unique in man, he can widen his understanding of life's richly manifold manifestations, gradually coming to see his own intimate participation in and relationship to all of the rest of nature.

More than ever before, humanity is playing with fire, the fire of mind, during this phase of the fifth race period, occultly understood. Fire can destroy, or it can be a cleansing agent. This depends on the fuel which feeds the fire. At present it is still being fed overwhelmingly from the store of uncontrolled and unresolved emotion. But the higher atomic fuel of spirit lies at hand. It need only be recognised for what it is, and used. The human mind is now potentially and happily able, perhaps for the first time in its long history of unfoldment, to grasp the significance of man's opportunity for rising above the squalor that conflict, selfishness and greed have generated for so many thousands of years.

This, then, is the pressureful situation on earth all men are affected by in one or another area of their constitution; appreciated, understood, and consequently productive of creative effort by a good many; resisted, complained of, and therefore found distressing by many others.

Yet, it might be considered a credit to humanity that, on balance, it is apparently deemed ready and capable to meet the divine challenge successfully. By rising to a higher level of spiritual enlightenment the psychic smog and the shadowy emotional thinking of the present time will be dissipated, clearing the planetary and the collective human aura of much of the clogging *débris* of past ages, with a healthy step forward into spiritual illumination fairly assured during the Aquarian age.

The Great Revolution*

by Walter Lippmann

Why has the idea of a universal society become a practical consideration in this century and only in this century?

I AM naturally beset with memories and emotions when I find myself speaking in this august chamber. For I am old enough to have seen the beginnings of the League of Nations. Indeed, as a young man and as a journalist and as a subordinate official, I followed as closely as I could the evolution of that first attempt in this century to organise a universal society.

I saw it founder in the upheaval which led to the Second World War. But I saw something else. In the darkest days of that war, there was an almost universal assumption that, when the fierce insurrection had been defeated, the interrupted task of organising the universal society could and must be resumed.

I hope I have learned something from this experience. This is my only excuse for addressing you in this place. Thus, for one thing, I have learned to think of the two attempts to organise the universal society as a single and continuous chapter in the history of mankind. It cannot be an accident, it cannot be mere coincidence, that the two attempts have occurred so closely together in this century.

There have been many wars in other centuries, great wars for the hegemony of the world, poisonous civil wars, bloody national wars, savage wars of religion. But in these long and violent centuries only an occasional Utopian thinker dared even to conceive the construction of an organised international society. Even when men dared to dream, their dreams were limited. For they never entertained the idea that an international society could and must be universal, embracing all the continents on the globe and all

peoples of the human race.

Yet, in our time, that Utopian idea has become part of the political calculation of the practical statesmen in all the governments. They took it seriously, though perhaps not with full comprehension, after the First World War. They took it seriously during the Second World War, again not realising what universalism would mean when there were as many nations as are represented in this assembly. Now, statesmen must take universalism seriously.

I ask myself why the idea of a universal society has become a practical consideration in this century and only in this century.

I think there is an answer to this question. I think, too, that the answer will help us to understand why the first attempt, that of the League of Nations, failed, and why the second attempt, this attempt of the United Nations today, is threatened, and what must be done to prevent it from failing. I put it in this way because we can do ourselves no good by proceeding on a false optimism. A universal society is inevitable. But there is no certainty that this, our second attempt at a universal society, will be the last attempt. What I have to say does, I believe, offer hope for the future. But it is hope only for those who are induced by it to make a far greater effort for peace than the governments concerned today have as yet begun to make.

I ask your indulgence if I go back to the original question, which is why in this century, and in this century alone, there is a general assumption that it is possible and necessary to organise a universal society. The feeling that it is possible proceeds from the fact that modern war has become a universal calamity, that therefore a universal society is necessary, and that necessity is the

* Seventh lecture in the Lecture Series for International Co-operation Year, given in the United Nations, March 1, 1965.

mother of invention.

The great historical fact is that this century has witnessed the consummation of a phase in human evolution that began in the 18th Century. In these two centuries there has been proceeding at an ever increasing tempo the dissolution of the ancestral order in which men have lived and have acquired their habits, and the disappearance of the old *régimes* which were built on this ancestral order.

The old *régimes* of mankind consisted of a hierarchical society, bound together by usage and custom, and presided over by royal and imperial authority. Obedience was a duty which must not be questioned and a habit which must not be broken. In this ancestral order, wars between the royal and imperial authorities were normal, and the intervals of peace lasted only as long as the balance of power among them remained stable.

This ancestral order was struck its first and fatal blow in the 18th Century. In almost all of the western hemisphere the imperial and colonial system was overthrown and destroyed between 1775 and 1820. Elsewhere it survived, though it was being eroded from within. It survived until the beginning of the 20th Century.

Imperial System Destroyed

The first world war destroyed the imperial system in Central and Eastern Europe and in the Middle East, in the Europe of the Hohenzollerns, the Hapsburgs, the Romanovs, and of the Ottoman rulers. It left behind, and apparently intact, the imperial system in Asia and Africa.

After the first world war the liquidation of the old *régime* produced a vacuum of governments in the great region between the Rhine River and Vladivostock, between the North Sea and the Persian Gulf. There were no legitimate successor governments in this great region and in these lands when the League of Nations was founded in 1918. Now, it is a fact of human experience that men cannot endure for long being governed by a power that they do not accept as legitimate. There was, therefore, a fierce turbulence produced by fanatical upstart tyrannies struggling for survival and for domination.

The League of Nations presided over an immense revolutionary struggle. It could not control that struggle. It could not compose that struggle. The failure of the League of Nations has much to teach us today. The primary and supreme lesson is that it failed because it could not make peace and nobody else was able to make peace. In the creation of a universal society, it is not enough to have a covenant to which all swear allegiance. It is not enough to set up machinery of consultation, conciliation, mediation, and arbitration which is available to all. There must be also a basic situation that is acceptable to all who might have the power to disturb it.

The universal society must have a foundation, and that foundation can be made up only of peace settlements which are accepted by all the nations capable of overthrowing the settlement. A universal society can do much to keep the peace if, and only if, first of all peace has been made. For if peace has not been made by the belligerents, the foundations of a universal society are insecure.

The history of this cruel and bloody century is one of recurring cycles of war and revolution. In this cycle the old *régimes* and the old landmarks are swept away and old habits uprooted, and new wars are engendered in the disorder which ensues. The second world war carried much further what the first world war had begun. It liquidated the feeble, interim successor *régimes* which existed in the unpacified regions of Europe and the Middle East. The second world war demolished the imperial system in India, in Indo-China, in Indonesia. In Africa, it demolished the colonial system from the Mediterranean down to Angola, South Rhodesia and the Union of South Africa.

If the lesson of the League of Nations teaches us that peace settlements must be the foundation of the universal society, then the world we look out upon from this chamber tonight offers us no reason for complacency and for self-congratulation.

After the two world wars and the revolutions which followed them, there is still no peace settlement in Central Europe, there is

still no peace settlement in Eastern Asia. There are only the armistice lines of the second world war which divide Korea, which divide the Japanese islands, which divide China, which divide Indo-China. There is no peace settlement in Africa, no peace which under the aegis of the United Nations could then be kept in order.

The future of the United Nations is bound up with the agonies and the hopes of a great historical process. This process is the dissolution of the ancestral order of power and authority under which mankind has been accustomed to live. An anarchy of emptiness has followed this dissolution. Amidst violence and frustration and disappointment, we are living through the attempts to create in this vacuum a new and acceptable order.

Radical Alteration

During the past two centuries, almost every government on earth has been altered radically by revolution: for the old principle that a legitimate authority derives from tradition and is carried on by usage and custom, there has been put in its place the modern and revolutionary principle that legitimate government rests on the consent of the governed and that this consent comes from their freedom to choose and from their capacity to make a choice.

This fundamental revolution in human affairs is the environment within which the United Nations works. We can reach some measure of the depth and scope of this revolution when we look about our world. The two great wars have not yet been settled and concluded. Stable governments have not yet been established in all the new national states nor in all the older national states. We must not be surprised, and indeed, perhaps we should not even be downhearted, at realising that the change from government by tradition to government by consent is perhaps the most unsettling change in the political history of mankind.

The fact that amidst this accumulating disorder there have been two attempts to organise a universal society is evidence that man's hopes are wiser than his fears. For there would be little reason to think that a world society exists or is being created if

we listen only to the official statements and look only at the front pages of the newspapers. The official statements provide little more than an overpowering dissonance and discord in which all the issues are irreconcilable.

The practical politics of preventing war in this generation turn on the fact that as nuclear science has produced weapons of annihilation, weapons which in terms of human endurance are absolute weapons, war between nuclear powers can no longer be an instrument of their national policy. This will still be the case even if, as is most probable, a considerable number of states acquire nuclear weapons. For no nation can risk the use of these weapons anywhere because, having those weapons, it is subject itself to fearful retaliation. However, the acquisition of these weapons does not mean that a state has added enormously to its power and influence. For in the act of becoming a nuclear power, it has also made itself a target, a target for the nuclear weapons of other states.

Therefore, the prospect of averting great war by mutual deterrence is a reasonably good prospect. But that does not mean that violence and disorder are disappearing from the world. We know that they are not. For the technique of war is changing. In the first world war we had the massacre of conscript armies. This was succeeded in the second world war by attacks with fire bombs and nuclear bombs on the civilian population in the cities. Nowadays, wars are for the most part revolutionary wars, guerrilla wars, little wars fought by small numbers of men with little weapons and with terrorism and propaganda.

It is difficult to imagine a treaty to put an end to revolutionary wars directed against unstable societies. Our objective must be to contain these little wars, to isolate them, to immunise them, to neutralise them, so that they do not inflame the rivalry of the great nuclear powers.

Is that all? No, I am sure it is not. For we must look beneath the surface of the events of the day. When we look beneath the surface, we shall see that there is under way

what we may call the Great Revolution, and it is upon this Great Revolution that we must rely to bring about peace and stability on which eventually the universal society can flourish.

What is the Great Revolution? It is a radical change in the human condition. It is a product of man's advancing knowledge, his knowledge of how to control the material conditions of his life on earth.

We are still only at the beginnings of this, the most fundamental of all the revolutions and, in a sense, perhaps the response to the revolutions which destroyed the ancestral order and the old *régime*. The knowledge on which this Great Revolution is based is a unique experience in man's long history. Thus, already we know in theory and in practice how to produce plenty in place of famine. That marks a sharp break in the history of mankind. Fifty years ago this knowledge did not exist. We know, too, how to bring fresh water out of the ocean and to make the deserts flourish. We know how to control conception and the wild growth of population which threatens to nullify any progress we make in improving the material conditions of life. Therefore, we no longer have to be afraid that medicine will save too many lives. We no longer have to rely on epidemics and famine to keep the population from overrunning the earth. We know that there need no longer be any fear of a shortage of power anywhere on earth.

At the same time, we have at last begun to learn how local and national and regional economies can be managed, how they can be brought under human control and no longer left to the capricious play of invisible forces. The art of managing the economy is perhaps the youngest of all the arts. But as it is perfected, it is one of the most promising revolutions in the human condition. For the successful management of the developed economies should produce a rate of growth in the production of wealth which can wipe out the material causes of social conflict. At the same time, it should produce such ample surpluses that there will be quite sufficient capital available to prime the pump in the less developed regions of the earth.

Modern Age Different

The modern age differs from all the ages that have gone before in that the conquest of poverty has for the first time become a rational object of policy for all states. This has come about because of a conjuncture of discoveries and inventions arising from new knowledge, from the sciences and the arts which have to do with the conscious and deliberate regulation of human affairs, the regulation of the growth of population and the planning of its environment. We are still a long way from the time when this knowledge is perfected. We are even a longer way from the time when all governments will know how to use it as it is being perfected and will have the will to do so. We are still a long way from the time when it will be the common sense of all mankind. But undoubtedly the knowledge has begun to exist, it has been applied, it is being tested and proved, and we are dealing with something that exists, not with something vaguely imagined.

The existence of this knowledge carries with it a certain guarantee that it will not be lost and forgotten unless civilisation itself is destroyed. The knowledge is not the secret of one man or of one country or of one ideology. It is the common property of all men who wish to use it and can learn to use it. Because this knowledge exists, it will be applied. And being applied, it will by trial and error be perfected more and more. Many of the superficial revolutions in human history have come and gone and been forgotten. But a revolution in man's knowledge of the nature of things is, at least in modern times with modern methods of keeping records, irreversible, and on that thesis, I believe we can found our faith in the future.

Men have never before had reason to believe that the conquest of poverty or the attainment of social peace is a possible and practical object of statesmanship. In this half-century these objectives have in fact become just that, practical politics in the work-a-day world. The Great Revolution is undercutting and undermining the dominant ideological issues of this era. The cold war will not be settled by the victory of capitalism or of communism. On the contrary, the Great Revolution will transcend the cold

war because it will enable the pioneer societies to do what neither capitalism or communism has been able to do for them, which is to move towards a standard of living which is better than any that can be attained by a struggle of classes.

And so, in conclusion, let me say that I have confidence in the future of the universal society because it can now have a positive vocation, an affirmative purpose, which can embrace and engage all the interests of men. This vocation and purpose is the conquest of poverty and the making of social peace by carrying out the promise of the Great Revolution.

From this vantage point we can look back over the half-century during which there have been these two attempts to organise an international society for the enforcement of peace. Looking back, we can say that peace as such has not been enough. Men will not make peace, the absence of struggle and conflict, their paramount ideal. For they have other interests, some of which they cherish more than life itself.

If the universal society is to live and flourish, it must have some more interesting thing to do than to stand by, and now and then to intervene in some quarrel when it breaks out. Defence is a primary and indispensable function of any organised society. But not defence alone. No less indispensable is the promotion of the welfare of the members of the society. This is true of all organised governments, and it is true of the United Nations. While the United Nations must do what it can to influence the powers to make peace, while it must do what it can to keep the peace, while it must rally its whole power and influence to avert big war, it will not live by peace alone. That is too gray an horizon. The horizon should be vivid with splendour and hope. The masses of mankind from the poorest to the richest are preoccupied above all else with the problem of living with this Great Revolution which brings the promise and the prospect of the fulfilment of their hopes.

With these promises and these prospects of the Great Revolution, the United Nations must identify itself.

Books by Alice A. Bailey

A new printing of **Education in the New Age** is now available from the Lucis Publishing Company, New York, the Lucis Press Ltd., London, or from your local bookshop, price \$4.00 and .20 cents postage in the USA, or 27s. 6d. plus postage in the UK.



From Intellect to Intuition is now reprinting and will be available shortly, to be followed immediately by **The Soul and its Mechanism**.

Discipleship Responsibility

by M. E. Haselhurst

'With increased esoteric teaching comes increased exoteric responsibility.'

AS humanity struggles forward with grim determination, allied to a rather surprising conviction that a new and better world can be achieved, every student of spiritual truths finds his heart stirred by the great need, the extraordinary opportunity, and the critical condition which confronts mankind. Knowledge brings understanding, and consequently power, but it also brings responsibility. This sense of responsibility, which at times tends to oppress disciples and aspirants, is actually a sign of the soul's increasing use of its mechanism, and as such should be recognised as an indication of new ways in which the eternal search for the Divine may be carried forward, new opportunities for establishing right relationships, and new privilege to serve in ever extending areas, bringing to this effort new depth and greater significance.

Responsibility is a strange burden, inasmuch as it holds within itself the seeds of the strength and wisdom needed to fulfil the obligations it imposes. As immediate demands are met the seeming burden may enormously increase, but its weight is no longer commensurate with its appearance. By some divine alchemy the acceptance of responsibility brings capacity to meet the demands it makes. Mistakes may occur, but the personality learns from them the wisdom needed to achieve success. The acceptance of the demand almost automatically evokes the power needed to meet it.

In its first impact on the human mind, the sense of responsibility usually demonstrates as responsibility to oneself, to one's fellows, and to God. As evolution proceeds, responsibility to oneself gradually moves from physical to higher emotional-mental level; responsibility to God moves from the purely

religious interpretation to include all noble and aspirational concepts of man in relation to his Creator.

The disciple moves through these inter-related areas of understanding to the point where he perceives responsibility as a triple tension, emanating from the Monad (Spirit), the soul and the personality. Realising that the instrument capable of stretching to all these levels is the mind, he comes to perceive responsibility as:

1. Using the mind to penetrate in consciousness to the plane of the spiritual Triad, the expression of the Monad or pure Spirit. This involves construction of the antahkarana symbol which is ever built by individuals, groups and nations, and which is the responsive expressing thread of the one great Life.

2. Expressing what is learned at that high level in terms comprehensible to the human mind, thereby making clearer the unfoldments next before humanity, and incidentally extending the general level of human awareness and lifting the common point of sensitive response.

3. Concentrating the essence of both these movements in consciousness in action designed to:

- a. Resolve human differences.
- b. Solve human problems.
- c. Evolve ways of thought and action that will prevent the recurrence of difficulty, maladjustment and wrong relationship.
- d. Dissipate the inertia that holds both disciples and men of goodwill from translating aspiration into action, knowledge into experience and recognised Truth into daily activity.

Past work for students in discipleship has been concerned with the conscious use of light and love. They now need to learn to use the will consciously in order that they may utilise all three of the energies of the spiritual Triad. In so doing, they penetrate in some measure that raincloud of knowable things

that reveals the Plan for humanity. In achieving this recognition they stand committed to share with the Hierarchy the responsibility of implementing the Plan on earth, a responsibility which many acknowledge daily as they both pray and affirm: 'Let Light and Love and Power restore the Plan on earth.'

In connection with the highest recognition of responsibility yet achieved by man, it is noteworthy that in *A Treatise on Cosmic Fire* the Tibetan Teacher states that the year 1966 will usher in the beginning of a centennial effort of the Lodge along a particular line of force to forward the end of evolution. This effort will be on a larger scale than usual and will involve a number of the Great Ones including the Christ himself.

It is also stated that 'about 1980 the Master Jesus will take a physical vehicle and with certain of his chelas will effect a re-spiritualisation of the Catholic churches . . .'

Responsibility of Disciples

These are statements to underline heavily the responsibility of disciples as they seek to equip themselves for active participation in the imminent break-through of subjective energies, an emergence or eruption that must needs make tremendous impact on human attitudes, values and actions. The transformations now taking place in man's way of life, his rapidly integrating relationships, his involvement in situations far removed from his physical environment, all indicate that subjective forces are on the boil with consequent immediate impact on the forms of human life. If this impact is to be as beneficial as possible, to involve the minimum of form destruction and the maximum release for the indwelling life, disciples must accept their involvement in what is taking place. Facing this challenging responsibility, they must strive mightily to effect the inner adjustments that will make them usable bridges between the passing Piscean and the emergent Aquarian age.

In seeking to express the wisdom gained at triadal level, disciples must accept also the urgent responsibility of finding some way of interpreting spiritual experience in terms of daily life. In a world of immediate problems

and pressing needs, it is impossible to escape the obligation of applying esoteric knowledge to the troubles of humanity, seeking to clarify the causes of dissension, and to establish the overways whereby men may cross from camp to camp, learning to recognise viewpoints alien to their accepted ideologies, and to accept values which run counter to personal convenience.

This is an effort in which direct experience is a vital ingredient. It is not sufficient to carry esoteric study to a high level; the student must also strive to sensitise himself to the energies operating on the levels he seeks to comprehend. True esoteric purpose, the objective of all disciples, is achieved only by the employment of the entire equipment, according to the laws that govern it, and the techniques by which man links himself actively to as much as he can perceive of divine Purpose. It is the attempt to put esoteric theory into practice that changes a student of occultism into a disciple. The student does not diminish the intensity of his effort to learn and understand, but he adds to it active co-operation with the principles and laws which govern man's spiritual life. In so doing, he becomes an active co-operator with those who wield the tremendous forces employed in the inner government of the world.

At the other end of the scale, there exist those oft-times irritating responsibilities incidental to the personal life. These vary from person to person, but have one common characteristic, they are essential ingredients of the purpose to which the disciple is pledged. To avoid or side-step them means that his usefulness to the Hierarchy will continue to be limited in proportion to the failure to use presented opportunity, to gain needed experience, and to develop wisdom through action. It is useless to waste energy sighing for the perfect opportunity to render worth-while service. Opportunities and the responsibility of meeting them are legion, but pass unrecognised because they come in terms of commonplace duties.

When work in which mind and heart are engaged must be laid aside because a child needs care, a house needs attention, a neighbour requires help, or the task of earning a living becomes unusually onerous, it is a common reaction to feel that the life of discipleship is being limited, that one is frus-

trated in the achievement of basic objectives and the drive toward spiritual wholeness.

In fact the exact opposite is the truth. Before physical birth, as esoteric students are aware, the soul is given some choice as to the kind of life it will lead in any particular incarnation. This is a choice bounded by karmic law, but nevertheless means that from available opportunity, the soul chooses those conditions and circumstances considered to be most conducive to the furtherance of the life purpose. For the personality, with its limited knowledge and restricted vision, to turn away from the responsibilities of his environment, means the loss of valuable opportunity in developing the powers and attributes which he needs in order to achieve maximum useableness, and to make full contribution to the groups with which he is subjectively affiliated.

Disciples must clearly recognise two things:

1. That inevitably, if they are rightly training themselves, making full use of contacted knowledge, and consistently sensitising their vehicles, they will in due course become part of a Master's group.
2. That these groups are entered in service to be rendered and specific work to be done, not for individuals to receive special favours or a particularised training which will change them, almost without further volition on their part, into adepts.
3. That inclusion in a Master's group increases the disciple's responsibility, not only in the field of service, but also in the acquisition and application of knowledge, and in spiritual pioneering effort.

Active Effort

Such realisations make clear the fact that disciples carry continually the responsibility of active effort, whether it be in the matter of service techniques, enlarged mental capacity or vibratory response.

The intellectual principle in man is now so highly developed that disciples carry some of the responsibility in training which the Master once assumed. The Master enunciates, often by veiled hints, the truth to be grasped; the immediate environment provides opportunity for the needed application of what is taught, but the responsibility of penetrating to the significance of what is taught, of interpreting symbols and applying principles, lies with the disciple. In this sense, all aspirants must develop the power to take

the Kingdom of Heaven by storm.

Disciples carry the further responsibility of becoming centres through which, and by means of which, spiritual energy demonstrates. The onus is upon them to ensure that the inflowing power is not obstructed by personal inefficiency, or coloured by personal reactions. They become the symbols for divine Intention, the words the Master writes in the outer world.

Word symbols are strange things. In themselves they are merely marks on flat paper, but marks that have been accepted as signs for an object or an idea. Because they are so accepted they become, as Mr. E. L. Gardner points out in his pamphlet on the astral plane, three-dimensional in the mind. In this way the flat symbols become intelligible and informing.

Because the mind thus adds depth and livingness to symbols, disciples have the grave responsibility of ensuring that the words they use, and the words they represent in their life quality have true meaning. It is easy to build with ready-made materials, to use *clichés* and formulas, but most difficult to choose words capable of conveying the living essence of that which they represent.

One of the less widely accepted responsibilities of disciples is the understanding of how to use time. This is a technique which, we are told, will not be perfected until far into the future, but much can be done to lay the foundation of this capacity by right handling of the affairs of daily life. The first inescapable procedure is acceptance of these demands, realising that they stem from the past and reach into the future; that they hold the seeds of release and the promise of fulfilment. Then mind and heart must act upon them, striving to achieve the best possible balance in energy expenditure. Joy must be made to pour its fructifying influence through the imposed duties, and the physical body trained to meet the stresses involved by prolonged periods of outer plane activity. As this endeavour proceeds, the intuition gradually awakens and the disciple becomes aware of more tenuous threads of responsibility, which he finds himself capable of meeting because of the skill in action developed by the earlier

effort. The result is rather like adding perfume to a perfect but scentless flower. The intuition will reveal when wider group responsibility can be justly shouldered and carried simultaneously with that of the personal life. This intuitive capacity, added to discrimination, enables right choice to be made between conflicting claims, at the same time ensuring that time is used fully, creatively and with expanding potency.

Proper Care of Physical Body

Underlying all other efforts is a responsibility frequently disregarded—that of the proper care of the physical body, which is man's house and vehicle of impression and expression, without which his work on the physical plane could not be conducted. This body is the means by which the soul's experiment in the world of form is carried forward. It makes possible the various experiences needed to complete that experiment, and it also serves as means for the expression of soul quality in the world of men. Such an instrument is worthy of intelligent care at all times, but when a man dedicates himself to the task of living as a disciple, proper care of the physical body becomes an inescapable responsibility. A weak body restricts the ability to serve the Plan. A suffering body interferes with the vibratory rhythm of the group in which the disciple works. If these conditions are unavoidable they must be accepted, minimised as much as possible, and ignored. But if balanced care, without undue attention, can keep the physical body in a condition that enables it to take the additional strain of discipleship, then that balanced care is a responsibility which may not be ignored. The Masters need disciples who are usable in arduous outer-plane work. Consequently disciples must face the rather neglected responsibility of maintaining a body capable of giving steady, continuous service for long periods of time.

Responsibility on all levels has an expanding definition. It means one thing to the undeveloped, another to the advanced type of man, and yet another to the disciple. Genuine soul contact is demonstrated by an awakening to subtler and more expansive areas of responsibility, to love-wisdom in action. The responsibility which results from soul contact by no means inevitably leads to spectacular

undertakings or great efforts. Such developments may occur, but it is equally likely to demonstrate in the relinquishing of colourful activities in order to make possible the performance of some drab duty which is as essential in nature as it is unromantic in appearance. Soul contact must needs lead toward the Oneness of all life, and in that Oneness there is no room for greater and less in relation to the meaning of responsibility.

Spiritual responsibility is recognised and accepted by each individual according to his capacity to respond to need. In most cases this responsibility involves work of a subjective nature, which means that it must be carried forward without the encouragement of visible results. Moreover, it is work that must be initiated from the abstract mind, making use of intuitive perception. This ability to live and function subjectively as a soul, plus outer demonstration by means of the quality of the life expression, is the hallmark of the disciple. No matter what he says or does, or has, any deficiency in this inner life will be revealed in the quality of the personal life.

Although the soul's duties and responsibilities lie beyond the confines of the personality that it happens to occupy, a great deal depends on the co-operation of the personality. Thus the disciple has the responsibility of reconciling and balancing the soul's impulse toward detachment with the personality's habit and tendency to attachment. When this is accomplished, release takes place on both levels, and a bridge is constructed between the two states of consciousness. Man is the at-one-ing factor. His is the responsibility of meeting the constant demand upon ever deeper strata of power, in order that changing conditions and new emergencies may serve to evoke hidden divine capacities and energies.

As the soul demonstrates, by means of the strengthening sense of responsibility, its greater grip on the outer mechanism of the personality vehicles, mind and heart become the reflecting points of the higher energies, the contact points for human transfiguration of darkness into light. Every evidence of brotherhood, of genuine concern for mankind's welfare, of unselfish service, is signal that the separated self is sensing its kinship

(cont'd on p. 179)

Applied Synthesis*

by Mary Bailey

'We are privileged to be present at a great moment of crisis for the race. We are seeing the birth of a new and deathless race . . .'

IT is sometimes useful to touch down on the basic foundation of our group life, and perhaps to remind ourselves that this is essentially an esoteric group. We have certainly broadened out in our understanding the concept of what esotericism is and must become, and to a considerable extent does include today. The esoteric factors in our work are the basic things that constitute our usefulness to Hierarchy and the Christ and guarantee continuing growth. As we understand the esoteric essentials and absorb them into our own consciousness, we begin to develop the faculty of synthesis, which is of the Life aspect and the macrocosmic whole, and the essence of esotericism. It is the sense of synthesis which sees eventually the whole in the part, 'the universe in a grain of sand', which relates the microcosmic part to the macrocosmic whole, and recognises the duplication of pattern, plan and purpose in the working out of the divine Plan on all levels of planetary consciousness.

It is the developing sense of synthesis that helps us achieve the relationships that are absolutely essential as we begin to move out of the age of materialism and respond as a whole centre of human consciousness to the evocative pull of the soul. Because what is taking place in humanity is the emergence of the soul aspect; and the struggles that are going on, the conflicts which are so much in evidence, are simply the effects of the stirring of the awakening soul in the personality of humanity. So it is something to be welcomed as a form of divine grace, and an opportunity for humanity to begin to vision its true spiritual goals and to move progres-

sively towards them.

The struggle, the conflict, the problems, the difficulties, the injustices and the frustrations that are all coming to the surface for resolution would have continued in a condition of heavy stagnation if it were not for the fact that the soul of humanity is beginning to take effective hold of its personality instrument. So that we are experiencing a confrontation in human consciousness between the soul of humanity and the dweller on the threshold, the unredeemed aspects of the human personality. It is because of this confrontation and of what it signifies to the watching Hierarchy, that there is hope for humanity. Those of us who have willingly undertaken to tread the esoteric Path, to take our own evolution in hand according to the will of the soul, can exercise the esoteric sense and the principle of synthesis in a way which can have its maximum effect because of the soul-stirring within humanity as a whole.

There are many different aspects of the energy of synthesis that impinge on our life and consciousness and are directly responsible for the emergence now of this spiritual opportunity at this time in the human family. We might briefly ponder upon a few of these.

We should start from the universal standpoint and think of the extraplanetary synthesis which we know has now come into functioning operation as an aid to the Hierarchy and the Christ. We call it extraplanetary, but it is extraplanetary only in the sense that it lies beyond the form but not beyond the consciousness of our planetary Logos. This underlying or 'overshadowing' synthesis takes the form of certain solar and

* Part of an address given at the Arcane School conference in New York, May 1965, by Mrs. Mary Bailey (Mary W. Turner).

cosmic forces, focused and circulated according to a basic triangular pattern. This triangular pattern has been projected and precipitated until it can be identified; identified by life energy, identified by quality, identified by effects. We understand this extraplanetary triangle to consist of the energy of the Avatar of Synthesis carrying the first ray of will and purpose; of the Spirit of Peace or the Spirit of Equilibrium, essentially channelling the second ray energy of balance and right relationship; and the energy of the Lord Buddha fusing the energy of wisdom and mental illumination with the two points of Love and Will. This tremendous triangle has emerged as a synthesis, and is now fully available to the Christ and the Hierarchy with the focus that now exists in Hierarchy on the department of government, the department of religion and the department of education. And these forces are available to the Christ today and overshadow him in his work and at his action station, wherever it may become anchored in terms of human affairs.

Planetary Synthesis

Then we have what we might call a planetary synthesis, which is again a synthesis of energies within the three great centres of energy on the planet: Shamballa, Hierarchy, humanity; including also that intermediary centre between Shamballa and Hierarchy, the Nirmanakayas, the divine Contemplatives, and the intermediate centre between Hierarchy and humanity, the new group of

world servers which is itself essentially a point of subjective synthesis. The new group of world servers is responsible for 'meditating the Plan into existence', the Plan with its three great goals linked and related to the three main departments of Hierarchy. And this is the subjective value and effect of the new group of world servers as a centre of meditation, of concentrated energy held at a point of tension through which the vision and the energy stream of the Plan can be projected and worked out at the human level by those disciples who form the subjective centre of group consciousness, and who live and move and work among humanity in all fields of experience in all parts of the world.

Then we have a logoic synthesis, the synthesis that exists at the logoic level, the level of Sanat Kumara, the consciousness of our planetary Life. This synthesis, in Christian terminology, is known as the three aspects of the Trinity: the Father, Son and Holy Ghost; or esoterically we might call it the synthesis of the three streams of energy that focus through the three persons of the Trinity. Again they are expressions of the same streams of energy brought down to Earth through the triangular pattern of energy circulation into consciousness and expression: the energy of Will or Purpose; the great cosmic principle of Love and the energy of Light, enlightened activity. These are synthesised within the logoic life and these too are represented in another great Triangle within the synthesis of the Heads

(cont'd from p.177)

with the One Life, and reaching toward the responsibility of so living that that essential Oneness may become visible in the jumbled, separative pattern of human life. Herein lies the overwhelming responsibility of disciples now and in the immediate future. They must penetrate to Oneness in terms of the highest spiritual possibilities to which they can attain. They must translate the beatitude they discover into ideas fraught with blessing for humanity. They must act in the world of men in such manner that Light and Love and Power have constantly renewed channels through which to pour redemptive potency into the life of mankind.

All this and more the poet Browning in-

dicated when in 'Paracelsus' he wrote:

Truth is within ourselves, it takes no rise
From outward things, what'er you may believe.
There is an inmost centre in us all
Where Truth abides in fulness; and around,
Wall upon wall, the gross flesh hemms it in,
A baffling and perverting carnal mesh
This perfect, clear perception, which is Truth.
Binds it, and makes all error; and to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.

Here lies the essence of all responsibility; to find Truth for oneself, and to remove as many as possible of the veils which keep mankind from recognising it and living by its light.

of the three main departments of Hierarchy: the Manu, Head of the first ray department; the Christ, Head of the second ray department; and the Lord of Civilisation, Head of the third ray department. These are all centres of synthesis directly affecting life on Earth; and our own developing faculty of synthesis, our own developing esoteric sense, can identify these areas of synthesis and help to make the precipitating potency more available to humanity. It is up to us to understand this process if we are to give it intelligent and effective co-operation in a world weary of division and ready for unification. It is our human responsibility to apply that synthesis to human affairs which is not generated in humanity, nor created by humanity, but which is received by humanity as a part of the whole pattern that exists in a cosmic, systemic and planetary sense.

Then we have the tremendous synthesis in Hierarchy, which has already been discussed during the conference, in the departments of government, religion and education. Essentially this is a synthesis based on the fact that the Hierarchy is one ashram, the ashram of the Christ. Ashramic synthesis, which is a further manifestation of this basic pattern, is tremendously significant and of value for us to understand. A synthesis is emerging in the ashrams of Hierarchy which is the direct result of those aspects of synthesis we have considered, particularly the synthesis of the three great cosmic Beings. There is a most dynamic synthesis in Hierarchy which fuses the energies of the first ray ashram of the Master Morya with the second ray ashram of Master Koot Humi. And these two, as a fusion, are rapidly becoming synthesised with the energy of the seventh ray ashram of the Master Rakoczi, which is emerging fully into manifestation as we enter the Aquarian era. The first, the second and the seventh ray ashrams are, therefore, becoming a basic synthesis, reflecting this triangular pattern, which is having a powerful effect on all world disciples.

Then we might consider the world synthesis. As our speakers have pointed out this afternoon, no matter how much we may try to departmentalise and fragment human life,

it is becoming increasingly evident that one field of expression is inescapably related to all other fields; one can no longer, for instance, think of the department of education in isolation. Education affects and is affected by everything that is done or left undone in the departments of government and religion. The department of education is affected by philosophical and psychological developments, by scientific progress, by economic and political factors which condition everything we do, and by the new emerging culture and civilisation. The whole of human life is subjectively inter-related; eventually the precipitation of this synthesis will emerge recognisably in human affairs and all the various fields will become interdependent in fact and in expression. It is only as we consciously begin to inter-relate the various aspects of our life and work that we create a fusion of energies in human affairs and will begin to handle our world problems from the point of view of what is good for humanity at any particular time.

Emerging Synthesis

Already that synthesis can be seen emerging among the peoples of the world. There is a tendency towards unity, which is the outer reflection of the subjective synthesis which already exists. Due largely to scientific and technological advances our artificial barriers are being swept away, so that the tendency to unity that is in the human heart is being given the opportunity to develop in terms of human well-being, relationship and understanding. And it is only as these develop sufficiently that we can create the sort of world in which there is a true human freedom, a balancing of forces and a practice of equality and of justice which will lift the whole of human consciousness, so creating the conditions in which world peace and world prosperity are assured.

Then, of course, we have a discipleship synthesis and those of us who are in training for discipleship know what that is. A discipleship synthesis in our own consciousness is the synthesis of two ways, the way of God and the ways of men. We have 'to tread this way the ways of men and know the ways of God'. This is the synthesis that the indi-

vidual disciple and discipleship group must create in its own consciousness, so building the even-armed cross of the new age disciple. This, too, reflects and expresses in effective terms the three departments of Hierarchy, with which all world disciples are occupied.

So a powerful and compelling subjective synthesis exists. *It is.* And the new group of world servers has been brought into existence specifically in order to precipitate this subjective synthesis into human experience. They are creating at the human level synthesis in the department of government, unity in the department of religion and universality in the department of education. There are many ways in which this can be done and there are many types of group responsible. It might be a disaster if there were nothing but esotericists in the world; but there has to be a world-wide esoteric group, and that happens to be something in which we share responsibility. The esoteric group is the heart centre of the new group of world servers, the equivalent of the heart centre in a human being; the reflection of the heart centre of the planet, Hierarchy; because it is only through a developed esoteric heart that the great cosmic principle of Love can literally be radiated into human

lives and through human activities. It is within the esoteric heart that the principle of Love and the Law of Synthesis can operate. Not through the mind, not only through the Will, but through the life-carrying heart.

So we have responsibility with other esotericists and esoteric groups to create within the heart of the new group of world servers an energy centre which is so fused with Hierarchy, the heart of the planet, the Ashram of the Christ; which is so open and related to the heart of humanity, that we can literally circulate the energy that allows the Plan to externalise. And this is our opportunity in the Arcane School; this is the challenge, the new challenge before us, for we chose at a point of crisis many years ago to identify the life of the Arcane School with the life of the new group of world servers.

'We are privileged to be present at a great moment of crisis for the race. We are seeing the birth of a new and deathless race . . .' This is why we exist as an esoteric group capable of creating a synthesis of divine energy and of giving it active expression in the field of the Christ's own work, the consciousness of humanity.

The problem is not merely to persuade people to want peace, but to want it more than all those other things for which they are usually ready to sacrifice it. If there is any key to survive the nuclear age, it lies in the personal attitudes of nations and their leaders, in their willingness to place the common requirements of humanity over the conflicting aspirations of nations and ideologies.

SENATOR J. W. FULLBRIGHT

Thought Steps into Aquarius

by Evelyn M. Holt

'When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, . . .' (Psalms 8:3).

ORDAINED', so the dictionary tells us, means set in order, consecrated, or especially invested with ministerial functions. Those of us who join in the full moon meditation of the Arcane School consider each month a seed thought connected with the particular constellation through which the extra planetary energies of the month are focused. We seek to channel in group formation certain spiritual qualities on a stream of thought into the minds and hearts of humanity. It is a relaying process by which inner laws and principles lying behind these ideographs, called by initiates of old 'gates to a world of wisdom and beauty', can reach the minds of men, and aid in the psychological rehabilitation of the nations.

There are twelve equal steps in the sun's path across the heavens, and this belt of steps is called the Zodiac, from the primitive root *zoad*, a walk, going by steps. Each step has a special constellation or star grouping resembling a figure or sign. At the time of the vernal equinox the meditation thought centres on the sign Aries and its message: 'I come forth and from the plane of mind I rule'. In all systems of astrology and ancient name meanings this constellation is depicted by the figure of a sacrificial ram, lying with head reverted. It represents eternal spirit, 'slain from the foundation of the world', which, as light of Life, is willing man to return to his source. This can only be effected when man, rising above his physical and emotional natures, becomes stabilised on the mental plane, is ruled by his soul, and finally submerges his little will with spiritual will. The will aspect is energising today, carried out through the efforts of disciples seeking to raise the consciousness of man. Results can be seen on many levels, for man is learning to distinguish the true from the

false. Practical thinkers, responsive to the good of the whole, are aiding in world re-organisation and regeneration by study and wise planning in every phase of living. Philosophy can provide the intellectual basis for moral and social action. Dr. Mortimer J. Adler says that even the current concentration on linguistics and analysis by present day philosophers, however narrow and specialised it may seem, assumes this philosophy useful in the development of knowledge of the world and in the direction of human conduct. To the philosopher is entrusted the mission of bringing light of vision to his fellowmen. Man will some day be able to think universally. There will be one fold and one shepherd.

The second figure in the zodiacal circle calls to mind vision. It is that of Taurus, the bull, with his gleaming eye marked by the beautiful star, Aldebaran, whose message: 'I see, and when the eye is opened, all is light', calls man to leave his search for material gold which brings only destruction, and find the precious jewel of the illumined mind. In Egypt this constellation was called the Interpreter of the Divine Voice, and the star group of the Pleiades in the shoulder was known 2000 years before Christ as a centre of cosmic energy influencing man. Today man needs an eye with true sight to solve the great economic problem of the world which, we are told, includes all other problems. Desire has led man to concentrate on selfish and material wants for himself. Money must be handled with a correct sense of proportion, and as an agent of good, that the basic needs of people in this era of population explosion may be met. Much of the fear and unrest and conflict due to inequalities will then disappear, and man can turn towards the greater treasures of the unfold-

ing Plan which, at the time of the Full Moon of Taurus, is demonstrated by the Wesak Festival. At this time, through the united effort of the Christ and the Buddha, working in close co-operation, there is opened a channel of communication between humanity and the Hierarchy, down which love and wisdom can pour into a waiting and needy world

The Twins

The constellation, Gemini, marks the Festival of Christ at the time of the June Full Moon. The twins depicted in this symbol portray the soul and personality. The duality of the human nature is reflected in the descriptive words: 'I recognise my other self, and in the waning of that self I grow and glow.' Individually, as a group and as nations, we must learn as souls to control the personality and to foster soul to soul relationships with our fellowmen. The telepathic process of the meditation helps to stimulate this interplay of light and love as we transmit goodwill into the world. Through this energy many flickering lights may be fanned into living flame, and the network of spiritual light over earth increase in beauty and power, demonstrating synthesis through the chain of Hierarchy from the highest to the lowest recipient of divine impression.

'I build a lighted house and therein dwell' is the seed thought for the sign of Cancer. It is pictured by the cell with its inherent dark light. We think of it representing the masses all over the world who await stimulation, and whom we seek to help towards liberation. It is interesting to note that in the heart of the constellation, Cancer, is a small cluster of stars called the Beehive or Manger. In April 1963 the American Naval Research Laboratory launched a rocket over New Mexico carrying an instrument designed to detect and count X-rays. It rose to an altitude of 130 miles and recorded two sources of cosmic rays, one from the region of Scorpio, from which the Lords of Form are said to guide human evolution, and the other from Cancer, the sign of rebirth. Did not Christ say, regarding His reappearance: 'Behold, I make all things new'? From this constellation may we invoke the regenerative energy of him who must be born in the

manger of men's hearts today. Creative planning must be the keynote of our physical plane life, with the well-being of humanity as the goal. Natural resources must be preserved; creative arts must bring new use and beauty; the many fields of scientific endeavour must search for higher ideas to help in space travel, to make good use of the secrets discovered in nature, and to bring man to a higher standard of living.

The Full Moon of Leo affirms the soul's living presence: 'I am That and That am I'. The symbol of this sun sign is a lion, and we remember that Jesus was called 'a lion of the tribe of Judah', for he had become King over his lower nature. Leo is a fire sign, the energy of self which consumes. Eventually all glamours and illusions go, and recognition takes place that every human being is potentially a Son of God. This has been the message of all Revealers and Saviours down the ages, and it is a truth which, as a mediating group, we must bring to the minds of men. There is today a great battle in progress between the old entrenched ideas and creeds of the past and the emerging new idealism. Gradually old crystallisations are being broken. Particularly in the field of religion men are beginning to look for the things which they share in common, instead of the narrow forms which separate. Internationally the United Nations, though still limited, works for peaceful co-existence. In this year of International Co-operation we are asked so to direct our minds and hearts to these ends that an atmosphere conducive to world problem solving may be created. Then the Lion will lie down with the Lamb, and a little Child will lead men in the ways of peace.

Virgo testifies to Leo in the words: 'I am the Mother and the Child. I God, I matter am'. The pictorial star pattern of the Virgin with the ear of wheat has come down to us as the Madonna and Child. It represents for us the Spirit aspect, also the Love-Wisdom of the Cosmic Christ. The higher mind of man must lead humanity to light, and release the Christ from the womb of Time into manifestation. As the consciousness of man expands, and his soul light increases, right relations can become a universal idea, and a new birth of earth take place.

The scales of Libra show the need to tread the middle way: 'I choose the way between the two great lines of force'. This is balance and Christ is the balance point in human evolution. We recognise the manifestation of undeviating justice in all circumstances of life under the great Law of Cause and Effect. We identify ourselves as workers in the new group of world servers whose work is to balance the destructive forces of the world by embodying the forces of integration and construction, and so heal.

Humanity's Sign

Scorpio is humanity's sign. Its message: 'Warrior I am, and from the battle I emerge triumphant', gives hope to mankind. Human monads must learn to vibrate positively in the three worlds and through use of the reasoning mind overcome all that prevents at-one-ment with the soul. The scorpion with its vengeful sting can become a rising eagle soaring above the struggles of life. Through understanding himself and his neighbour, man will some day adjust his living in all its relations to the higher Self, and will courageously attack the many problems of the world, consistently and persistently working for the good of all.

Sagittarius, the Archer: 'Sees the goal, reaches it, and sees another'. Vision and inspiration help man carry on. When man focuses his point of light it becomes a beam revealing a greater light. 'The altar flame grows brighter, the bow is bent and the arrow sped'. Purpose is related to the past, the present and the future, and man must recognise that there is great power both within himself and in group functioning. The united power of thought is an energy that can fly fast and far, making lines of lighted relationship between men and nations. Group inspiration will convey to mankind incentive to draw upon the power within himself and to attack world problems of disease, poverty, war and ignorance with greater zest, but with careful aim toward the target of good for all men.

In the darkest days of winter Capricorn's energies remind us: 'Lost am I in Light supernal, yet on that light I turn my back'.

Those who stand in the radiance of the light within, yet 'love their brother on the darkened path', must turn towards the dark and transmit the outward streaming light of the Hierarchy to the world of men. Through the planet Venus, Christ is said to have instituted the era of intelligent brotherhood. Capricorn, the sacrificial goat with body of the victorious fish, the soul symbol, is the sign of the coming world saviour, the light of Life which can resurrect. The awakened mind or human soul, rightly responsible toward others, can create the atmosphere of good-will necessary to solve all racial problems and guide thinking in terms of one family, one life and one humanity.

Aquarius is the sign of the Son of Man and of the new age into which earth is emerging. The figure of the man bearing a pitcher of water represents the dedicated group of servers who can say with loving intent: 'Water of Life am I, poured forth for thirsty men'. This is the cause Aquarius makes his own, so near is his heart to humanity's needs. Its great seventh ray energy will spur men on to share, and to make the needed sacrifices; to forget all their petty differences, and become in truth 'humanitarian'.

The zodiacal cycle ends with the sign of Pisces, the two fish bound together. However, it is really not an ending but a new beginning, for the words for this source of the Light of the world which ends the darkness of matter are: 'I leave the Father's House, and turning back, I save'. Soul and personality are bound together in all men, in all nations. Oneness underlies all life. This is the basis of unity, the intangible unity of mens' souls which must be translated into a substantial relationship of mind, heart, attitude and action.

To this end we engage in the full moon meditations each month that all separate parts be reunited, and the whole stand together in its earlier perfection; that on earth.

'All men's good shall be each man's rule, and
universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea
Through all the circle of the golden year.'

(TENNYSON)

Points of the Compass

by Katherine E. Maltwood

VI. A Prehistoric Zodiac in England

This article was written more than twenty years ago by a very remarkable woman, Katherine Maltwood. She was born in England in 1878 and died in Canada in 1961. We shall hear more of her in future articles, but this introduces us to one side of her career ; she was as well a very distinguished sculptor. She came with her husband, John Maltwood, who is now in his 99th year, to Canada between the first and second world wars. They built a replica of a 14th century English hall on Vancouver Island, furnished it with very early English furniture, a collection of Chinese arts, an art library, and a number of her extraordinary symbolic works. It is now the Maltwood Art Museum of the University of Victoria.

Mrs. Maltwood also had a background in esoteric studies. After the first world war she was doing research in the Arthurian legends, and in making use of the aerial maps made by the RAF during the war she made her discovery of the Somerset Zodiac, the oldest known zodiac in the world, dating back 5,000 years. This article was written for the Journal of the Royal Astronomical Society of Canada and published in 1943. Katherine Maltwood published privately a number of brochures in Canada on the Somerset Zodiac as her studies proceeded. On book, 'A GUIDE TO GLASTONBURY'S TEMPLE OF THE STARS', was published in London, and was re-published last year under the same title. It is now being used as the basis of further research. In conjunction with some other very significant developments in the field of pre-history, Katherine Maltwood's discovery will dovetail with events anticipated by those who have preserved the wisdom to interpret the great zodiacal cycles in terms of the evolution of human consciousness.

B. DAVIES

THE zodiacal constellations had long been established when the sun entered the sign Aries at the vernal equinox, but no explanation has been vouchsafed that could account for the notedness of these signs down the ages. So the question was : When were they designed and where, and how and by whom ? Ptolemy (A D 150) transmits them from Hipparchus (130 B C) 'as of unquestioned authority, unknown origin and unsearchable antiquity'.

Historical astronomers realised that the zodiacal constellation 'creatures' did not originate on the ceiling of a temple, the dome of a mosque or the pavement of a church, where they are still found in many places. The universality of the design proves that the civilisation that engendered these signs must have had ramifications not only through Europe, Egypt and the Near East, but through India, Persia and the East Indies, wherever sun worship penetrated. They also knew that star gazers could only observe

these particular constellations through which the sun rides, in a region answering to Asia Minor and not as far south as Egypt.

The discovery of a great zodiac laid out among the little hills in the neighbourhood of Glastonbury in Somerset, England, seems to answer the above queries, for here is apparently the first 'mighty labour of the Isle of Britain' of which the Welsh bards sang. It has lain prone on the ground for thousands of years, covered with King Arthur's fabled 'mantle of invisibility' though seeing every one.

The explanation as to who made it is that the Cymry of Wales came, according to their traditions, 'from the East in the Age of Ages', Barddas, bringing the knowledge of the stars from Asia Minor, and laid out this zodiac which they called in the Welsh tongue, *Caer Sidi*. Dr. L. A. Waddell confirms their tradition in his *Makers of Civilisation*. He says: 'Detailed proofs are given in my former works for the Sumerian origin of

the Cymry with approximate dates for the Sumerian mining and colonising occupation of parts of the British Isles by several immigrations from the Sargonic period of about 2700 B.C. upwards'.

The sophistication of the design of this Round Table of the Stars shows that it was laid out by experts; for no artistic, religious or scientific conception combined with agriculture could transcend its expression. It is artistic in its beautiful composition and virile drawing, religious in that it reflects God's universe and laws, scientific in its stellar observations and geometrical layout. With the Children of the Sun, their religion and science were at one.

During thousands of years the zodiac was so much revered that every figure was a sacred emblem; for instance the evangelistic symbols of the Bull, Lion, Man and Bird are found here in Somerset in their proper place at the four cardinal points, i.e. Taurus, Leo, Sagittarius, and Aquarius, whereas on modern maps there is no bird amongst the zodiacal constellations. It follows that these Christian symbols were founded on the original design, and correspond to the standard of Sargon II, King of Assyria.

Temples as we understand them were not great enough to contain the constellations; so Mother Nature was chosen to sustain them and the thirty miles circumference of this sacred area was looked upon in the beginning as The Cauldron of Unfailing Supply; it had three properties, inexhaustibility, inspiration and regeneration. We are told by the Welsh bards, the descendants of the Cymry, that it was stolen from the Divine Land, for it was Annwn itself. Taliesin, who knew most about it, sings of the Spoils of Annwn, of the recovery by Arthur of the magic Cauldron of inspiration and that it was found at *Caer Sidi*, the zodiac.

Druid Cult

This Cauldron was associated with a Druid cult before it became the Christian Grail. Both in Norman romance and Welsh literature it possessed the same characteristics.

'I have been teacher to all the universe;
I shall be till the day of doom on the face
of the earth;

I have been in a toilsome chair above the
Zodiac,
Which revolves between three elements.
Is it not a wonder that the world discerns
me not?'

Taliesin was the official bard of the mysteries of *Caer Sidi*, and boasts he was present with Arthur when he stole the Cauldron. When Merlin entered the glass house the treasure of Britain vanished with him, the plentiful feeding vessels with the rest; thus what has now been recovered was thought to have been lost, though it was said to be capable of feeding all the world.

In *The Arthurian Legend* by John Rhys, page 345, we read:

'But we are here more particularly interested in Glastonbury, the identification of which with Avalach's Isle and all that term was supposed to connote would naturally lead to the further conclusion that it was also the Land of Summer, which in the form *Somerset* has become fixed as the name of the county to which Glastonbury belongs.'

So it is not surprising that Somerset yielded up the secrets of the Summer Country and that the discovery of the Star Giants was the result of making maps to illustrate the twelfth century romance called: *The High History of the Holy Grail*.

Thus in tracing the quest of the knights of the Round Table between the famous Avalon Isle, King Arthur's Castle of Camelot, and Wales, it was found that Sir Launcelot and the other knights quested roughly in a circle over the same ground, encountering a Lion, Giants and a fiery Dragon.

Years of puzzling over the mystery as to what they were really questing, obviously not a Christian Grail, revealed that the Cary River in its windings drew the outline of a Lion, the two Dundon Hills formed a giant, and so on. Thus here were knights hunting nature gods but they themselves were the Christian reincarnations of the gods they quested; or perhaps astrologers might say they were born under those particular stars, Sir Launcelot showing all the characteristics of the Lion, King Arthur of the sun god Hercules, Sir Gawain of the Ram and so on.

This then explains 'the wonders of Britain' and 'the great adventures of the Kingdom of Logres'; for here we have a dual myth

of earth and sky, the star constellations laid out on earth and the knights impersonating the stars above them; a magnificent conception.

So it is in Somerset, England, that we have discovered what King Arthur's system of the Round Table really was. A guide to Glastonbury's *Temple of the Stars* and its air view supplement fully illustrate and describe it.

This zodiac or agricultural calendar is surrounded on three sides by hills about one thousand feet high, which are crowned by prehistoric forts. On the west flows the Severn Sea with Wales on the opposite side. Within this natural enclosure, the low-lying hills are shaped to form the star constellation giants.

Outlining the design to a great extent are two small rivers that have not changed their course, being penned in by the little hills of that mysterious Kingdom of Logres, as *The High History of the Holy Grail* calls it.

Realistic Drawing

From the realistic drawing of the Creatures which are superb in outline, from the demonstrated knowledge of irrigation and earthwork construction of a high order, from the apparent date of the equinox, about 2700 B.C., and from tradition, this planisphere strongly suggests the culture of the Euphrates and has no connection with the monolithic stone monuments of Avebury and Stonehenge.

In order that the design should fit the dome of the sky and the twelve zodiacal divisions of the calendar, with their corresponding stars, the figures are so arranged as to contract towards the centre of the circle of signs; an amazing achievement considering that most of them measure three miles long, but the whole composition is astonishingly skilful.

As the Lion and the Scorpion were then double the size they are now represented on the star maps, they here occupy the place of the Crab and Scales respectively as well as their own.

The figures lying towards the north of the circle represent the winter months, the

Scorpion, Archer, Goat, Water-carrier and Fishes attached to the Whale.

Opposite are the Ram, Bull, Twins, Lion and Virgin. Thus they correspond in regard to their order, as they do in their traditional characteristics, with those seen on astronomical globes in use at the present day; but the modern copies of these constellations have lost the rhythm and meaning of the original concepts.

For instance, the drama of these winter months is, that the Scorpion of death has stung the Archer's horse, causing it to fall forward, as this old sun god shoots his last ray into the Bull's eye. In consequence he dismounts from his horse's neck, giving the impression of a centaur as on modern star pictures.

The feet of both horse and rider are already hidden by the earth sign Capricorn, for the Archer represents the end of the year; thus the sun god has 'one foot in the grave', for the great earthwork forming the Goat's bronze age horn is called locally the Golden Coffin and the stars that correspond are Job's Coffin. In accordance with Druid belief and mediaeval art, the Whale lies in wait for his soul, mouth open towards the pole of the ecliptic, and this Whale is the only effigy constellation thus to face east. It is entirely outlined by waterways.

The Water-carrier, being an air sign, is here represented by a Phoenix, holding the vessel of water in his beak. It is fanning its burning nest with its outstretched wings. Glastonbury's famous Isle of Avalon, towering 600 feet out of the marsh, forms this bird, and the Urn contains the life-giving 'blood spring' known far and wide as Chalice Well; its waters are radio-active and stain the stones over which it flows blood red.

'The First Church of Britain', that is to say, the wattle chapel of Joseph of Arimathea, and afterwards Glastonbury Abbey, were built upon the tail of the Phoenix. Consequently it was hallowed ground long before the pagan king gave it to the Christians; for the Isle of Avalon was known through Europe as the Island of the Blest, Avalon, the place of departed spirits. There is much

legendary history connected with the subject but all we can touch on now is its foundation in the Round Table of the Stars.

After the Fish, the Ram and the Bull, the drama of the summer months is the apotheosis of the regenerated sun and nature represented by the solar Babe sitting in his moon boat, for the first twins were the sun and the moon. Around him cluster adoring animals, the Bull, the Lion, the Little Dog and Griffon, which is part of the rudder of the Ship; whilst the Virgin with outstretched wheat-sheaf offers to him the fruits of the earth, on bended knee.

Unusual Features

The unusual features of the whole composition are: first, that the only human beings are the Father, Mother and Child, and that the old bearded sun god Hercules, who rides the horse of Sagittarius, points with the first finger of his right hand to the exact centre of the circle of the signs, but this centre is neither the pole of the ecliptic, nor that of the pole star Thuband, Alpha Draconis. The finger is repeated on a much larger scale in order to lie along the line of the equinox, pointing directly into the eye of the Bull and in alignment with the royal stars, Aldebaran and Antares in Scorpio.

Another very marked feature of the design is that the heads of eleven figures turn towards the sunset, over the sea that lies due west, for the equinoctial line between Aldebaran and Antares runs west and east.

When designing this chart of the stars as much emphasis was laid on the path of the sun as upon the position of the equinox, for the Solar Babe with upraised arm holds on to the central line of the ecliptic by the two stars of Gemini that lie upon it. The Virgin's Wheat-sheaf and the Ram's traditionally reverted head are made to measure the width of the sun's path, and the Bull and the Lion point it out with their right feet and the lion's tongue, which is an interesting feature, being made of red earth.

The astonishing knowledge and skill displayed in laying out these star figures on the earth, places this solar calendar in a unique position in regard to archaeological survivals; hence the traditional sanctity of the neigh-

bourhood around Glastonbury, The Temple of the British Secret Tradition, for it constituted a laboratory of thought and mystery, recognised by the races of Europe as unspeakably hallowed and inscrutable.

The astrologer M. Proctor remarks: 'Learned antiquarians have searched every page of heathen mythology, and ransacked legend, poetry and fable, in a vain endeavour to discover who were the inventors of the constellations, but without avail'. So the subject of the origin of these signs is full of interest to the chronologist who inquires into what era of the world exact astronomy began and when the sun was assigned to his twelve zodiacal constellations.

The discovery of this unique zodiac should solve the problems of when, where and how the constellations were designed and English history points the direction from whence the inventors came. Hu the Mighty had brought the *Cymry* from the Summer country to the Isle of Britain in 'The Age of Ages'; after which the first king of Britain was of the royal house of Troy. When he was sent to Albion this Brutus was told that there were giants in the land, supposedly Hercules, Orion and the rest of these giants born of heaven and earth.

Troy in Asia Minor fulfils all the conditions laid down by Maunder, such as, the region from which the stars of these particular constellations were observed, the animals chosen to represent them, and the knowledge of shipbuilding.

'Brute—past the realms of Gaul, beyond the sunset,
Lieth an Island girt about by ocean,
Guarded by ocean—erst the haunt of giants.
Desert of late, and meet for this thy people.
Seek it! For there is thine abode forever;
There by thy sons again shall Troy be builded;
There of thy blood shall Kings be born
hereafter,

Sovran in every land the wide world over.'
from Geoffrey's *History of the Kings of Britain*.

Publications by Katherine Maltwood:
A Guide to Glastonbury's Temple of the Stars.
Air View supplement to Glastonbury's Temple of the Stars.
The Enchantments of Britain.
King Arthur's Round Table of the Zodiac.

The Power of Government*

by Foster Bailey

Governments today have got to be willing somehow to work for the common good.

A GROUP can be useful to the Hierarchy and the Christ if there are enough disciples in the group. Every individual can do as much or as little as he chooses. And it is for that reason that it is worth-while to consider the new emphasis in the Hierarchy focused in the three main departments of their work. If we can manage to understand why the Christ and the Hierarchy are pouring special energy and making a special effort in the fields of education, religion and government, we can be more useful to that effort.

Why does Hierarchy put emphasis on the department of government in the world today?

The world is suffering from confusion, particularly in the western world. We have become materialistic to the *n*th degree. And our religious organisations in many respects, with some shining exceptions, have sold out to material position and well-being. Our organised religions today do not object to government action that is really self-centred and isolationist; national welfare as the populace understands it. And for at least two generations we have educated our youth for the purpose of their own selfish personal advantage, leaving out any awakening of the sense of responsibility for their fellowmen or for their nation. And the results of this are all around us.

With the approach of the Christ, why does Hierarchy focus on government? In many lands government simply means that the smart fellow or the little group has been able to seize enough power to take control and

to run things the way they like. And then another group takes over and becomes the so-called government, and then another and another. And it is hard to find the people who will buck the tide of the privileged few who govern. This is definitely and specifically the result of the enslavement of our modern civilisations to materialism. So the Hierarchy, who are motivated by what will meet human need focus on government.

Governments tend to wield power by this expedient or that, and political expediency is too often a basic fundamental motivation, so we are giving the emphasis to the wrong things. Hundreds of thousands of people who pride themselves on being good Republicans and on being good Democrats feel stronger if they are loyal to their party. But that is even less commendable than loyalty to the nation in world affairs. The political flavours are nowhere as important as we think. That illustrates the problem that this nation of ours is faced with today, the problem of the power of government, and government modifying its action and making itself an instrument of the most materialistic, the most selfish and the most short-sighted element of our *élite* system.

Something has got to be done about the problem of the control of the people by government. To an amazing extent our lives today are dominated by government. And in a democracy government is supposed to be 'by the people'. But millions upon millions are spent each year to indoctrinate us to shibboleths that will keep the 'ins' in and the 'outs' out. I do not believe the Hierarchy is very much interested in getting the 'ins' out and the 'outs' in.

We have been educated on wrong principles, and no organised religious movements

* Summary of address given by Foster Bailey at the Arcane School conference in New York, 1965.

have made effective effort to change our basic motivations. So now we are facing the results, and the Hierarchy is focusing upon doing something about it because that is one of our greatest needs.

Visionless Leaders

We know governments are weighed down with short-sighted, visionless so-called leaders, and our political systems are permeated with graft. With a few shining exceptions, politicians work practically all the time to maintain themselves and their party in power. And that is the kind of situation and the perverted emphasis in education on materialism that has engulfed our religious organs. But the governmental factor is in control. It has the power, power for immediate action.

The next great step forward for humanity is the purifying of political and social systems and the implementing of relationships between governments on a worldwide basis. The great need of the Hierarchy and the Christ at the present time is for more disciples who have or can develop the vision and the capacity to help mould the welfare of all human beings, of all races and all

countries, through an international adjustment and relationship of governments which demands that governments give up political and economic pressure and dominance of others, and the attitude of superiority to other nations. Governments today have got to be willing somehow to work together for the common good. Now we are acting separately and in our own interests, even though it may be against the welfare of humanity as a whole and quite contrary to the teaching of the Christ.

The Hierarchy is trying to impress the consciousness of the world disciples and those who increasingly appreciate the gravity of this situation, so that governments in the next few years can evolve international relationships which will relieve the terrible tensions. We have got to the point where there is not enough being done in other departments to salvage the situation. Those who understand the place and the power of government in our civilisation today have got to move and put their shoulders to the wheel. The Christ and the Hierarchy are looking for disciples who are capable of helping to lift this power of government to the point where it will really begin to work for humanity.

.... no man is ever put into circumstances which are insurmountable, once he has reached the point where he has intelligently put himself on the side of evolution, or of God.

From A TREATISE ON COSMIC FIRE, p.946

Renunciation*

by Giuseppe Filipponio

THE average man is in the habit of indentifying himself with his body. He knows the world through his senses and considers that happiness consists of satisfying every wish of his baser instincts. When by chance, he comes into contact with the world of the spirit, a transformation, although slight, takes place; a new horizon arises before his internal vision and as he progresses spiritually step by step his tastes become simpler, although he derives greater pleasure from beautiful things.

If he dares to venture along the arduous Path of the occult, his personality will become more and more receptive, and his spirit will be manifest in his consciousness by a greater awareness. There are many aids to climbing the difficult Path and one must know how to find and use them profitably. Among these the main ones are: renunciation, harmlessness and service.

Many people are dismayed by the thought that renunciation means giving up what we love most. This is not the case. It is a question of ceasing to identify oneself with the inferior aspect of things, of ourselves and of life, and to identify oneself on the contrary with the spiritual aspect so that we may re-evaluate the various elements of life. Renunciation is, therefore, a matter of overcoming rather than giving up.

All that we are most attached to which causes an obstacle to our spiritual development must be surrendered at the right moment and with joy. Then the more important things appear to us as love, as the union of souls, and as understanding.

This is a state of freedom at which all who have learned the Truth arrive. It is the latent divinity in us which emerges and urges us irresistibly towards a renunciation which is less painful and more gentle in experience. This happens because we flower a little every day when we abandon ourselves to the beneficent action of our inner selves. But one must let one's soul open and allow the spirit to enter one's consciousness.

What prevents renunciation from working fully in us is self-pity, the short-sightedness of our intellect, not to mention the limitation of our knowledge, which does not permit us to realise that what we are giving up is returned to us mysteriously, but with mathematical certainty, a hundred-fold; because in the invisible Plan the accounts do not add up, but are multiplied. Not the sum, therefore, but the elevation to power is the result.

* From 'Verso La Luce', June 1965, translated from the Italian.

One must integrate one's personality by its identification with the soul which, when it assumes domination of the personality, becomes the silent observer, the guide, the light, the path and the goal of life.

To arrive at this is to acquire the awareness of the soul. How can we recognise whether we have acquired this consciousness?

To begin with, we must bear in mind that the nature of the soul is Love-Wisdom, and that it has many sides like harmony, happiness, understanding, rhythm, harmlessness, order and purity, etc; whereas the unredeemed nature of one's personality is on the contrary desire, egoism and the wish to be separate, etc. If the sense of separation and the other barriers do not exist in our hearts, if we love others spontaneously according to our true character, then can we say that we have to a certain extent contact with our soul.

If the people we associate with feel more love in us, they will want to approach us for comfort. Therefore, if we can identify ourselves with others a certain contact with our souls will very probably be established. Another sign is to know how to act disinterestedly, without attaching any importance to the results, as has been said in the Bhagavad Gita: 'Perform action without attachment to the fruits of action'.

One of the most difficult things is to work in silence, in the dark, without aiming at any material satisfaction for our ambitions or for our pride. To see everyone's point of view without losing sight of the whole, directing ourselves constantly towards the principal and essential goal, the Divine Plan, and to collaborate in its realisation should be our aim.

This is the path we follow. If it is not put to the test there is no transformation, and without transformation there can be no profound and occult transmutation: the sublimation of instincts. One must gradually reach the consciousness of the individual soul and from this, the consciousness of the Cosmic Christ. This requires a series of efforts which we must make by accepting, choosing and provoking the opportunities to do so.

Our spiritual evolution must be a series of small self-initiations intended to develop the ever latent power in us, of detaching from us what we have acquired in order that renunciation does not give us a sense of loss. So let us not procrastinate; let us realise our real self. By means of renunciation we can enter the Whole, and by the dedication of our personal lives we shall be able to find eternal Life.

BOOKS AND PUBLICATIONS

Ramakrishna and His Disciples. By Christopher Isherwood. Simon and Schuster, New York. \$7.50.

Although several biographies of Ramakrishna have been written, both here and abroad, it is always interesting to discover another approach to this well-known and inspiring leader. For Ramakrishna (1836-1886) was one of those rare individuals who devoted his entire life to meditating and teaching the principles of spiritual living, of renouncing worldly possessions, and of experiencing phenomena normally unattainable. To some he appeared as a great teacher, to others as an Avatar, an incarnation of God. Yet in whatever aspect he was viewed, he created a great impact upon his followers, who carried his teachings throughout India, England and the United States, founding the well-known Ramakrishna Order.

In the present book, Christopher Isherwood furnishes us with a well documented and most interesting account, presenting not only the story of Ramakrishna's life but the setting of his times and the lives of his devoted disciples. Among the latter we find Vivekananda who was instrumental in spreading his master's teachings to America and who founded the Ramakrishna Order. It is of interest to note how Vivekananda followed the last summons of his teacher as the latter lay on on his death-bed.

'Oh, Naren, (Vivekananda)', he said, 'I've just given you everything I have and now I'm as poor as a beggar. But these powers I've handed over to you will make you able to do great things in the world. When all that is accomplished, you can go back where you came from.'

Although Ramakrishna never himself penned his thoughts for posterity, his talks have been preserved in the Mahendra Nath Gupta Gospel of Sri Ramakrishna, to which Mr. Isherwood devotes an entire chapter. In this the reader is able to perceive Ramakrishna's spiritual attitude as well as his quick wit and wisdom. Many of the remarks were meant to teach by means of direct statement whereas others were given as parables:

'Yearning for God is like the coming of dawn. Dawn comes before the sun itself rises. When yearning for God comes, the vision of God himself must follow.'

'The world may be likened to water and the mind to milk. If you pour milk into water, they mingle, and the pure milk can no longer be found. But if you first curdle the milk and churn the curd into butter, you can put it into water and it will float. So you must first practise spiritual disciplines and obtain the butter of knowledge and devotion. This cannot be contaminated by the water of the world. It will float as it were . . . At the same time keep your power of discrimination active.'

'The tortoise moves about in the water of the lake. But do you know where her mind is? On the bank where her eggs are laid. Do all your duties in the world, but let your mind dwell on thoughts of God. And the more you think of the objects of the world, the more you will become attached to them . . . Live in solitude from time to time.'

For the western reader this book offers an intimate revelation of a mystic, a spiritual leader steeped in the understanding of India's deeper culture, who through contemplation and discipline became a leader and model for future generations. About him flocked devotees from all ranks and creeds, attracted by his transcending individuality, which offered a universal appeal in its sincerity. For him God's spirit overcame matter and the divinity of man's soul could never be lost.

Mr. Isherwood has succeeded in giving us not only a vital personality but a living realistic picture of the times and one which will leave the reader with a sympathetic attitude and a fulfilment.

A complete bibliography together with notes on illustrations adds to the intrinsic value of the book.

FLORA COBLENTZ

.... That which is immortal in mortals and possessed of the truth, is a god and established inwardly as an energy working out in our divine powers. . . .

RIG-VEDA

The Reality of Brotherhood

ONCE again let us affirm the distinction between co-operation and Brotherhood. I note a puzzlement about this, as if the two concepts were identical. But they are different steps. Co-operation is definitely expressed in outward action, but Brotherhood is conceived in the depths of the consciousness. Co-workers may differ in the degree of consciousness attained, whereas brothers will sense each other precisely according to consciousness. Brothers may not be working together outwardly, but their thinking will be strongly knit together. They will be united freely; their unity will not be a burdensome yoke or a bondage. But precisely these brothers will understand unity as a powerful motive force for the good of the world. It is impossible to place limits upon such unity, for its basis will be love. Thus, co-operation will be a preparation for the realisation of Brotherhood.

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